



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

large. It is the source whence the huge standing armies of Continental Europe are drawn, and without it there could not be maintained the costly military establishments that are permanently crippling the industrial enterprise of all Continental nations.—*Speech at University College, London, 1882.*

And yet this same Lord Wolseley has in 1889 proposed conscription in England.

FRANCE.

1789–1889. Peace according to M. Godin is the first of social questions, peace is indeed the first and indispensable condition of production of riches and of diffusion of well being. In this respect the year 1889 opens well, never were pacific declarations so affirmative and so numerous, and never was the sincerity of these assurances less questionable. All governments appear to be animated by the best intentions. The clouds which gathered over the year 1888 have been dispersed and the sovereigns have exchanged congratulations on the occasion of the opening year. Between the great European nations there is at present no cause of conflict; the monarchs have declared a truce; it is for the peoples to secure the continuance of peace. Once more devolves on France the glorious part to raise above the world the banner of Peace; her government has done its duty, and the nation will do likewise in this year, in which it celebrates the centenary of the Revolution which proclaimed the rights of man, and invites the world to witness the marvels of genius, of labor and of Art, the products of peace.

WHITTIER'S PROSE WORKS.*

Each new edition of Mr. Whittier's writings is a distinct benefit, moral and literary, to the world. His life and genius are a beacon light above the confusion of ideals that surge and struggle noisily, drawn here and there by the conflicting currents of modern thought. It is a good of which the worth is beyond reckoning, to have such a man among us, whose voice we may hearken to and follow, and whose faith and ideas are standards by which to measure the progress of the times. An Italian ecclesiastic lately wrote, in a private letter, "Fortunate America, whose great poets are also her great saints!" The saintliness of Mr. Whittier is, moreover, of the most human and attractive type, his hopes and aspirations are like those of us all in our best moments, but he, standing habitually where others attain only with effort and rarely, holds out to us a hand to aid and uplift. The years during which his physical vigor and brilliant spirit, immortally youthful, have maintained him in the prime of manly strength far beyond the seventy years of common existence, have been crowned with the reward of honor and peace. He has had the felicity to see his songs materialize into national law. His poetic gift to which he denied certain æsthetic satisfactions until its severe mission should have been fulfilled, has won the leisure to delight itself in beauty. It is as the poet that Mr. Whittier is chiefly known and honored; his prose, however, is not less characteristic and admirable.

In reading the volumes which contain his prose writings, one receives afresh the impression of the great vitality

and purpose of every utterance of his. He has written upon a wide variety of topics. The conflict with slavery and the advocacy of political reforms have engaged his pen in noble and efficient labors. In his considerations of spiritual things, his prose, like his verse, possesses a singularly clear vision and verity, which seem a realization of the blessings pronounced upon the pure in heart. His personal and historical portraits are just, sympathetic and strong; his reviews are upon the generous lines of true criticism; his tales and sketches are genuinely dramatic, running easily through the scale of natural human sentiment. An especial trait of Mr. Whittier's genius is manifest in his occasional writings—for instance, letters in reply to invitations to anniversaries or public meetings. These replies are not the mere passing phrases of compliment or display of graceful rhetoric usual upon such occasions, but possess durable value of sentiment and language and remain significant memorials. Notable among these occasional letters are the expression of lofty faith which pierced the cloud laid over the land by the death of President Garfield; the magnificent utterance regarding Italian unity; the tender letter to the old schoolmates of Mr. Whittier, at Haverhill, and the beautiful tributes to Professor Longfellow and to Dr. Holmes.

In this new edition of Mr. Whittier's works the publishers have included not a few writings hitherto uncollected, in compliance with the rightful wish of the public, which craves acquaintance with everything that this beloved and revered poet has written. The purity and directness of his style, the passion and elevation of his genius, blended and balanced by his sound judgment, render Mr. Whittier a living classic. And in him honor is due not alone to the poet, but to the prophet who warned, to the patriot who aided to deliver his country from the sin of slavery, to the friend of progress and peace. May the days of Mr. Whittier be long and full of contentment in the land which he honors by his presence!—*The Literary World.*

*The Writings of John Greenleaf Whittier. Riverside Edition. In Seven Volumes. Vols. V, VI, and VII. Houghton, Mifflin & Co. \$4.50.

WHAT PART HAD GOD AND WHAT PART HAD MEN IN THE LATE SAMOAN DISASTER?

It is probable that the storm would have come as it did if there had been no ships or other vessels in the harbor; or if the vessels had been manned with missionaries and laden with Bibles. This much God did, or permitted to come to pass according to the laws which govern in the realm of matter under curse on account of sin, as is the case with this world.

The presence of warships with their crews and officers was the will and work of men—moral agents. They were there of their own accord or by previously and voluntarily assumed obligations. They might have been elsewhere had they so chosen. The men and means were there through human agency, and the storm was there in the course of natural laws.

What brought or who sent these ships and men to Samoa? They were the representatives or agents of the three most enlightened nations of the world—so it may be said that England, Germany and the United States were present in the persons of their respective represen-

tatives. Before and since the disaster the attention of these three nations with that of their neighbors has been centred on Samoa and the men-of-war—waiting to see what would take place.

The Lord who "hath his way in the whirlwind and in the storm, and the dust of whose feet are the clouds," (Nahum) seemed in the disaster, to say to these intelligent and professedly Christian governments: "The way for Christian nations to settle this or any other dispute is not by your men-of-war, and, since you force me to the rough manner of deciding questions, I will take you on your own grounds, but, taking sides with none but against any and all who resort to carnal weapons to settle disputes, I will 'rebuke' your warlike movements with a storm, even as I did once 'break the ships of Tarshish with an East wind,' that you may settle your quarrels, if not on the high ground of Christianity, then by arbitration." As Paul delivered the incorrigible Hymeneus and Alexander unto Satan that they might learn not to blaspheme, so the Lord delivers warring nations over to Satan or to each other that they may learn at heavy cost of blood and treasure that wisdom is better than weapons of war.—*Christian Neighbor*.

MASSACHUSETTS STATE BOARD OF ARBITRATION.

A neatly printed and finely bound volume of 90 pages records the beneficial work of the above named officials for 1888. The Board cost the State \$8,602.30 out of an appropriation of \$10,300. It was called to arbitrate in nearly 50 cases. The annual payment for wages in these establishments amounts to \$5,735,992 annually; just how much money was saved to workmen and employers by abating or preventing strikes cannot be accurately stated. But that the pecuniary investment is a good one for the State cannot be doubted. The moral influence has been altogether good.

This agency, although little was expected of it at first, has proved to be one of real value, and it may now fairly be regarded as a permanent feature of our State government. The good position which the board has won for itself in the esteem both of employers and employees is illustrated by the following statement, which we quote from the report:

It is a significant and gratifying fact that recently a practice has arisen in some of the largest shoe factories of the State, of employers and employees joining in a written agreement to submit to this board all disputes that may arise concerning the business, which the parties themselves may be unable to adjust, and thus to assure the uninterrupted progress of the work while differences are being considered and settled with justice to all. This agreement is made part of the contract of hiring, and applies to all who work in the factory.

I have labored in China and for China for over thirty years, and I am profoundly convinced that opium is doing more evil in China in a week than the missions are doing good in a year.—*J. Hudson Taylor*.

Hear the words of an English missionary: "If the African be the image of God carved in ebony, the white liquor dealer of the Congo is the image of the devil carved in ivory."—*Rev. W. Allen*.

HOW CHURCHES CHANGE LAWS.

A striking illustration of the value of promoting a needed reform through the churches is afforded by the history of the purity movement in Great Britain. Parliament had clandestinely passed a law for regulating prostitution, thereby recognizing it as a lawful calling, if carried on in obedience to these regulations. This law raised a somewhat novel question in ethics, and as soon as the public became aware, in the autumn of 1869, that such a law had been passed, a strong protest was raised. The Society of Friends, at its yearly meeting in May, 1870, recorded a minute condemning the law. The Wesleyans followed, at their Conference, in 1871. One after another, the Congregationalists, the Baptists, and the Presbyterians joined in the same protest in succeeding years. Many influential members of the Church of England protested as individuals, but before Convocation could be brought to record its judgment, public opinion had gathered such overwhelming strength that the government was forced, in 1886, though reluctantly, to repeal the obnoxious law. Through the churches, the Messiah's Kingdom had triumphed over the world.—*Messiah's Kingdom*.

WE ARE DEBTORS.

A debt to others is found in the field of education. We have had not ten, but a thousand teachers. Indeed, even the teacher is himself taught by his pupils. A client has been known to give valuable suggestions to his attorney; a patient to his physician; a parishioner to his pastor. What is education? It is, we say, in part, the stocking of the mind with fresh facts and truths. It is also the calling out from the mind its own stores and susceptibilities of skill and power. But in both cases, whether education be the acquirement of information, or the development of power, we are indebted to others for it. You have yourself studied hard, it is true; but what would your study have availed without books, without teachers, without instruments, without schools? We speak of "self-made" men; no man really is a self-made man. If there were one he probably would be very poorly made. Of course we know what the phrase means, but, in the instance of the best approximation to the self-made man you know, the phrase is far wide of the mark. The very language which that man employs, the models he copies, the tools he uses, the rules he follows, in fact, his whole equipment, personal and environing, is really the product mainly of somebody else for him. Centuries help the newsboy to earn five cents on the street corner. Continents have combined to furnish the bouquet which the flower girl sells at the ferry door.—*Sermon by Rev. A. J. Lyman*.

President Harrison has issued a proclamation inviting the people of the United States to resort to their houses of worship on Tuesday, April 30, at 9 A. M. to praise Almighty God for past blessings and pray for his continued favor upon our beloved country which will be one hundred years old that day if we count from the beginning of the Presidency of George Washington when New York was the Capital of the United States. How much more solemn, impressive and appropriate a really devout service of this kind than the military parades and fashionable ball at New York where the best Burgundy wine is claimed as a great attraction!